Bella Coola Indians - Carbon Original Part One XVIII

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other slaves which are turned over by their captors to theixxmantmxs latter's masters, whose slaves regard him as a father. The victors cut off the heads of their slain enemies, seize what loot they can, then fire the village and return home. When approaching his own village the leader of the successful party stands up in the canoe, holding aloft the heads which have been taken, and sings, accompanied by the beats of the paddles. Scalps are removed from the captured heads and hung up in the victor's house.

1198 The masters of female slaves seldom copulate with them and never do so regularly with a view to using them for breeding. Slaves were generally well looked after, the men being given slave wives by their masters.

1198 At Tallio there was a double stockade built of trees split in half and mxxxixxi standing upright. It was built over the water so that at one place a canoe could enter through a gateway. This stockade served its purpose and caused the defeat of a Fort Rupert war-party with heavy losses. The attackers first tried to batter down the door with a ram, but mxxx failed and many were killed with a single bullet as they stood one behind the other holding the ram. The Fort Ruperts dragged away the corpses of their friends and fled. Among the attackers slain was a certain Kwakla ak s who leapt ashore to revenge the death of a brother, uttering as he dåd so his Raven war-cry. The victorious Tallios suffered only the loss of two men, T mwha ak s and A klus. When the Fort Ruperts were returning home they suffered anothermx severe loss from the hands of two Bella Coola youths who happened to be near the line of their retreat and fired on them with their muskets. Near Kwatna two women saw the party and, thinking them to be the friendly Bella Coolas, called out to them. The war-party at once landed, slew a youth who was with the women berry pickers, and surrounded a stalt m woman, she struggled and refused to be taken prisoner so she too was slain.

and her head cut off. This was contrary to all the rules of war, and was long a cause for hard feelings up and down the coast, especially in Bella Coola where the stalt m s were greatly incensed.

1200 In the old days when a man died his friends quickly washed him, put new clothes on him, and bound his body into a sitting position, with the head bent down between the knees and the hands clasped around the shins. In this position he was thrust into a box, if necessary the skull and back-bone being broken so that he could be forced inside. A stone was placed on the back of the neck to prevent the return of the ghost. The coffins were placed on poles at a slight height above the ground immediately behind the houses. At the present time burial is universal, and when the grave is ready someone, it does not matter who, takes a spruce bough and passes it around the edge of the grave four times, then throws it away to the west. Four days after a person's death the dead, living in a land beneath this earth, hold a dance to welcome the new-comer, this is done irrespective of the rank of the deceased.

For four days after a wife's death the husband remains in the house where she died, but on the morning of the fifth day he follows a friend who leads him to the east through the woods until he comes to a spruce (ax panutz) sapling which the friend bends over and ties into a loop. The bereaved husband passes through this, turns around it sunwise and again passes through, and so for four times. If this be not done the husband himself will soon die. Then he makes a wide circuit through the woods back of the village, stopping at some pool or affluent of the main river where he washes. Then he lights a fire on which he throws part of his clothing, deposits the rest in a stump or hollow tree, and reclothes himself in new clothing which he has brought with him for the purpose. Then he returns to his house.

If the deceased be a stalt m friends gather from far and near to mourn.

The dead, qlo qol m , live in a land beneath ours, exactly like our own. It is

a land of rivers and forests, with a climate like that of our earth except that the seasons are reversed, it being summer below when it is winter here and vice versa. Our springs are fed from the river below in the land of the dead, and it is owing to the reversal of seasons they never freeze in winter and are icy cold in summer. The white fluff that blows from out cotton-wood trees in mid-summer reaches the dead as snow. Conditions of life are similar too in each sphere, the dead have their own ceremonials and celebrations, and spend much of their time playing a game with large spherical balls which they kick with their feet. Each dead person has the same position that he had on this world, but conditions are such that a man is able to do whatever he wishes better than he could during life, and thus everone is in a higher plane. It is as if life were more accentuated. There is a vague belief that the dead die after a long time in the underworld, and may sometimes return to this world, such a returned person can be told because the child when born has its ears pierced for ear-rings. There is great rejoicing when such an infant is born, but no one can tell of whom he is the reincarnation.

On rare occasions the entrance to the lower world has been thrown open so that people could see below, but usually it is only the a kw l s who have this power, and likewise it is they alone who can communicate with the dead. They often visit their old homes at night and can bem seen by dogs though not by ourselves. If a dog barks and gazes fixedly at a place where we can see nothing it is because he sees there a dead person. They often try to talk to us but we are unable to interpret their whistling language, and Schooner, who heard it on one occasion, was terrified at the sound. Two cases are known of a living man, other than an a kw l , seeing a ghost, but on each occasion it was as if a hand had been clapped over his mouth so that he could not tell what he had seen, and soon he died. Occasionally, though not often, the dead amuse themselves by throwing stones at the living, the stones can be seen and felt but the throwers remain invisible. Although there is food in the land of the dead ghosts have a great fondness for crumbs given to them by people on this world. When

hungry the ghosts come up to this world and tell them an a kw l of their desires, and he communicates their requests to the relatives of the ghost concerned. The latter can either feed crumbs to thedead themselves, or employ the a kw l to do so; morsels of food are always thrown on the edge of the central fire nearest to the door from where there is a passage through to the underworld, and all crumbs become greatly magnified before reaching their destination so that they furnish satisfactory food for the ghosts. Such offerings are not only made following a request from a ghost, but at any time when a man has an inward feeling that his dead friends are near. Now that white man's houses are built, my informant's wife builds a small fire in the grave-yard on which she throws morsels of food for the dead. If the living do not feed the dead the latter are not angry and do not take revenge on the living. People have been known to become a kw l from seeing the dead.

As soon as a person dies the corpse is washed, which may be done by anyone, then it is bound up in the contracted position, but is not immediately disposed of, sometimes as many as four days elapsing. A husband or wife never touches his or her deceased consort. The women relatives of the deceased practise t kw iak m, the pulling out of the hair, while both men and women relatives cut the hair short. If it is a stalt m who has died as soon as the corpse has been mafle xx ready an alk goes around the village, and sometimes other adjacent villages, crying out, "alpo mno", which means, "Come and see the dead stalt m ." The people gather, and sitx down in the deceased's house while the nunusi m sing a song for thedeceased to make smooth the road on which his spirit is about to travel. Then a son, brother, or other near realtive of the deceased, someone who is well acquainted with his s saok story, stands up and declaims it, thus enrolling all present in helping to send back the dead man's spirit to wherever his first ancestor originated, and from thence up the shadowy trail to the spirit land above. Next one of the leading nusi m stands up and orates, repeting the song which he has just heard, but adding to it or curtailing so that it is suitable for singing, then it is xgain sung by the nunusi m while the audience listens and joins in: this helps the bereaved parents to forget their loss. Such a cry-sing always takes

place in the day-time. A sister, or other near female relative of the deceased,often receives a name in remembrance of her wailing, this is an altam nuskwanat m name.

When the time comes for the disposal of the body a hole is made in the floor of the house at the left-hand (as one enters) rear corner, and through this passes a person carrying a flaming bundle of rags. Then the coffin is carried out through the same hole, and the planks quickly put back in position. If a corpse were taken out through a doorway, all persons living in the house would soon die. In the old days a corpse was placed in a small house built close behind that in which the deceased lived, and if other members of the same family died more planks were added to the top forming further compartments. Not very many years ago a certain a kw l , Asq nkotz by name, pointed out to the people that the dead were being carried off habitually by wolves, sn n q s and other animals, so he persuaded the people to adopt the practice of burial. The grave is never dug until the arrival o· the coffin on the ground, then anyone present shares in the task. The corpse always faces east, probably some clever a kw l taught the people to do this, but my informant was not certain. The coffin is first placed in the open grave, then planks are laid across the top and weighted at each corner with a stone of some ten or fifteen pounds weight. Next a stake is set upright at the four corners and a rope of cedar bark is fastened between the two stakes on the east side of the grave, and another rope between the two stakes on the west side of the grave. The combination of heavy stones and rope prevents the return of the ghost to worry the living.

For one year after the death of her husband a widow rubs ashes (a knu) on her face as a mark of mourning. For one year also neither a widow nor a widower is allowed to hold sexual intercourse: if this law should be broken the relatives of the deceased wife or husband as the case may be would be very angry.

If the deceased was a stait a his son, brother, or other near relative, prepares to give a m in his honour. The actual time of the ceremony does not matter, and

depends on how long it takes the giver of the ceremony (we shall refer to him as X) to collect the necessary wealth, frequently it takes place on the second winter after the death. When X is ready he summons the stalt m s of his own and neighbouring villages to meet in his house; they sit ~~xxx~~ anywhere and are given food. Then two men go outside to get an itxoltsa or xolt m k, a straight stick like a battering ram. This they bring part way into the house when a sham fight takes place, some of those inside trying to shove the stick back outside, while others endeavour to bring it in. If the latter party succeeds one end of the stick is forced against the back wall of the house, breaking down one or more of the painted boards, while if the defending party is successful the stick is allowed to swing so that instead of being driven back through the door-way it strikes against the front of the house and destroys one or more of the boards there. This breaking down of the old boards is symbolic of the new paintings which are to be put up in the house for the forthcoming m. Jollification of all kinds is in order at this sham struggle over the battering-ram, my informant instancing one case in whic the contestants were drenched in the foam-like food, nack , made from the dried berries of . X gives instructions to the carpenters to make a new set of painted boards for the house, and also to erect ~~x~~ a totem-pole. If X is an eagle, that is if his first ancestor came to earth as an eagle, the painting is of an eagle. The carpenters are further directed to prepare in secret a mask for the deceased, if his stalt m story was that of an eagle the mask is that of an eagle, and so for any stalt m story. The gathering then breaks up.

An alk goes around the village summoning all to come to X's house that evening, men, women, children, slaves, all come in. The nunusi m beat out the tune of some s saok dance, the man whose tune has been chosen answers with a call, then the preliminary tune is stopped, and the tune itself is taken up by the nunusi m while the owner of it dances. This is repeated for s saok after s saok, until many or all have danced, especially the qe qa and qlai ak m, young s saoks, who appear not to be full

members of the organisation, but I (T.F.M.) am somewhat uncertain of their exact status. They wear elaborate head-dresses of weasel skins, swan's down, and sea-lion (qlih n) whiskers, the whole covered with eagle down. Around their stomachs they carry belts, or narrow dance aprons, (p naxta), from which hang deers' hooves, small pieces of copper, and other ornaments. In their hands they carry rattles (yat n). This part of the ceremony is to make happy X X's bereaved heart. Then the people disperse.

The carpenters proceed with their work, and when it appears that all will be ready on a certain date, X summons all the people of his village to his house. On this occasion he chooses whom he wishes to act as messengers to carry his invitation to Kimsquit, to Tallio, and sometimes to foreign tribes. He gives these delegates the names of the stalt m s whom he wishes to invite, and they (the guests) bring with them as many women, children, and alk as they like, slaves are not brought to a X m. This despatch of messengers is known as ka h lh l. The ceremony, viewed in the light of people being summoned from other tribes is called alqo.

The new painting is finished by the time that the foreign guests arrive. Food is at once given to them and they sit down for the preliminaries. The guests have brought with them their own nunusi m , as well as dance regalia, drums alone being borrowed from the hosts. Anyone who desires to do so dances, led by the nunusi m , and with the assistance and connivance of X. Everybody enjoys himself, it is a time for mirth and pleasure, when hard feelings and bitterness are forgotten.

When the preliminaries have been completed the sound of whistling is heard from outside the hall, this is made by one or more men who have been sent out secretly with the whistles, but it is assumed that it is the deceased person, or persons (because a single m is often used to commemorate several deaths), is returning. There are always present a number of men who understand the language of the dead, they have no special name but everyone knows who have this ability, and these go outside, then return, inform the audience of the approach of siut and request the help of those who are qualified to do so, irrespective of whether they are Bella Coolas or foreigners. Then they

pass through the hall and enter the back-room (qlusta), presently re-emerging clad in their ceremonial costume of moq and weasel skins, again pass through the assemblage and out to the front of the house. There follows what appears to be an animated conversation between these experts and the dead, to judge from the incessant whistling to and fro. The specialists re-enter, announcing, "Yes, we know who he is, he is so-and-so", naming the deceased person or persons in whose honour the ceremony is being held. A small enclosure, of blankets or skins, is hurriedly erected near the door, then the experts once more go outside and conduct something into this enclosure and the whistling ceases. Presently from the enclosure there appears a masked figure wearing a mask representing the bird or animal which the deceased's first ancestor used to reach this world. If this was an eagle the figure is an eagle and represents an eagle as it hops around the fire sunwise, imitating the hopping movements of an eagle. This is the deceased who has gone home about to the original dwelling-place of his ancestors, become siut, and returned in this guise to show himself to the living. The figure goes out through the doorway and presently there is heard a whirring noise which the audience considers to be the siut returning through the air to its home above. The audience discusses breathlessly the appearance of siut in their midst. Then the experts who have escorted the deceased outside return and inform the audience that so-and-so, giving his name, has returned whence he came.

X now stands up and throws down in the path over which the deceased has trod some blankets or other valuables to nus k ma with, which means, "to make good the footsteps of the departed." Then he says, "I want to sell a copper", holding one in his arms as he does so; some stalt m quickly buys it, for perhaps $[illegible]. This transaction is quickly carried out, in fact it has been arranged long before, and is done almost in secret. The purchaser at once returns the copper to X who breaks it across his knee and throws it into the fire, "to make bone for so-and-so", giving the name of the dead person who had visited the gathering. X must repay double the amount he received from the purchaser at some future occasion, though how long this is deferred does not

matter. Any stalt m then plucks the copper from the fire and gives it to some poor man who is feeble and cannot work, telling him to repair it; this is always done as a means of helping some poverty-stricken individual. When repaired the stalt m who has given it to him, buys it back for, perhaps, $20.00. Another stalt m buys it for perhaps $20.00 and this is added to the value of the copper (alia) which is now worth $40.00. Further purchases further increase its value.

My informant states that the foolish Fort Rupert people break coppers when they are angry, but the Bella Coolas do not and regard the Fort Ruperts as insane.

1220

1197 Lame Charlie says that wars sometimes took place between different towns in the Bella Coola valley. Thus there was a serious conflict between the people of Stu x and X is ala in which the former were victorious and many slaves were taken.

1198 Lame Charlie confirms the information that warriors when travelling only chewed their food with that side of their mouth next the paddle, also that they chewed four times and that the captain threw what was left over his back.

The same informant states that armour of slats(?) of wood were used, and also that arrows were tipped with obsidian.

Scalps were hung up and dried like salmon, and were sometimes woven into the owner's own hair.

1199 The goods of a dead man are placed on his grave because it is indecent for anyone else to use the goods. (This is from Mrs. Lame Charlie).

1199 According to Liqw m (Tallio Jenny) venereal disease occurred in Bella Coola long before the coming of the white man.

1206 The Schooner family has carefully married within itself, that is, marriages have always taken place between distant relatives in order to preserve the family stories.

1222 In preparation for making baskets women scour the country for the roots of the red cedar. These are split with a small knife and skinned by drawing to and fro between a slit stick. The roots, which have now reached the necessary dimensions, are thoroughly soaked, and when being worked into a basket are kept damp. A dish is provided containing water in which the base of the basket is kept immersed while water is constantly splashed over the sides. A basket is ts la, the root of the red cedar is skidip , and

1221 A favourite medicine is potsq , . For external use it is bruised, mixed with gum, and bound on the sprain or bruise. For a cough the roots are boiled and the mixture drunk; it caused the taker to fall down, often spitting blood, but is very potent. For venereal disease the scrapings of the m roots, boiled for a long time in water, are taken, if this is too strong more water id added.

1224 The act of attracting the affections of the other sex is sql mz. Magical means are frequently employed by husband or wife, or by a lover. A little of the hair of the person desired is obtained secretly and worn next the skin, hidden by a belt around the stomach. On one occasion Schooner had cause to investigate the box of a Kimsquit man in which he found the tip of the tail of an land otter (n q) which had been split to hold a small portion of the hair of the man and his wife. This ensured that they would be true to one another.

1223 A tump-line is t nihot ; a digging-stick is nanitqw .

1236 If the body of anewly killed muskrat, (qlawhu), be throw against a man's back it causes the next grizzly bear which the man encounters to be ferocious, and kill him. This was first done in play until it was noticed that any man against whom the muskrat was thrown soon died.

1235 A man who wishes to destroy the effects of a rival's s tzta, takessome meat of any animal which has been recently ki skinned and inserts the meat in a box where some bones of an enemy have been buried: when this is done the person against whom it is worked loses the benefits of his s tzta. (VERIFY.)

1234 A man did not make regular payment to a girl for illegal intercourse, but he usually gave her some small present, and later on she gave him some small present in return.

1233 A hat is a x n. They are made by the women of cedar bark and are worn by the men.

1225 The grouse is moquoq p.

1230 In preparation for basket making the women go out in the spring to gather the bark of the cedar. Men may help but this is essentially women's work. The act of going into the woods to get the bark is suwuk nz. They select a small cedar, one about 6 in. inx diameter, and as free from knots as possible, and make an incision in the bark so as to girdle the tree. Then a vertical incision is made on either side for as great a height as possible with a luta, a tool consisting of a slightly bent stick witha a sharpened point. The collector then seizes the bark , inserting her fingers immediately

above the circular incision, and pulls outwards so that the bark is drawn from the tree in a long streamer which tails away to nothing at the top. A small cedar such as is used is called tcatzstaolpi, any cedar is a tcatzstaolp. Arrived home the women strip off and throw away the rough outer bark, keeping only the inner bark (uqat). This is dried for two or three days, in fine weather outside in the sun, if not by the fire inside the house. It is then rolled up and kept for future use.

When a woman desires to make some iqw she takes some of the prepared bark and beats (spikn a) it. Holding the bark between two small sticks which act as tweezers (kipta) she places it over a wooden board with a narrow, but not sharpened upper surface, and strikes down on it with another board which likewise has a narrow but not sharp surface. She so strikes that the descending board touches the side of the lower stationary board and the bark is caught between the two as if between shears. This pounding is continued until the bark has been softened and broken, though it still hangs together in a long piece. The upper board is called spikta, the lower tq nq. The bark when reduced to this pounded and softened state is called iqw . The operator brushes it with shavings to clear away the loose fragments and it is then ready for use. It is used for towels, and after illicit intercourse a woman should present her lover with a small and dainty basket filled with iqw which he will use for sponging his genitalia.

Dyed iqw is known as noq and is extensively used for dance ornaments etc. The dye is obtained from the alder (xh i htalp). In winter the alder bark (x h ta) with some wood attached is used, in summer only the scrapings from the inner bark alone. These are thrown into a vessel containing water, with soap added, in the old days with urine added, and hot stones are lifted in. As the water becomes warm the operator (always a woman) stirs and rubs the mixture with her hands, and when it boils some of the bark is thrown out and more added, until the solutionx is deep red. This is allowed to cool slightly before the iqw is placed in it, and worked around gently with the hands until thoroughly saturated. Then it is lifted out and hung up to dry. As piece after piece

is added so is more alder bark thrown in and nor hot stones to keep the solution at the proper strength and heat.

The Bella Coolas, Bella Bellas, Rivers Inlets, Fort Ruperts, Kitimats, Kitlopes, Tsimshians, and other coastal peoples all use moq for winter ceremonial. It is rolled around grease collars or hung on blankets, sometimes entirely covering a blanket as if the latter were made entirely of moq .

The Carriers do not use moq and their dances are without power.

1232

1233 A basket is tsla.

Tongs used for lifting stones to and from the fire are qa psta.

Split sticks used for roasting salmon are qopsta.

Roots of the red cedar, as used for a tump-line, are sqdit .

1234 When a bear has been killed and the first incision made in the stomach for skinning a puppy is brought and its head forced into the opening and rubbed to and fro. Then the animal is taken to a river and thrown in, it swims back to shore, is taken up and again thrown into the river, and this repeated four times. This causes the dog to grow up as a good hunter.

Another method of ensuring that a good dog shall have a keen scent is to slit its nose. Many flies (mem a) feed on the blood which escapes from the wound, and henceforth the dog will be able to smell as far as do the flies.

1235 When a beaver (qolu x) is kx killed anyone who wishes to do so may hold one of its paws in his hand, and beat it with the other hand, saying as he or she does so, "Please may I be like you." My informant could not explain the meaning of this, or say to whom it was addressed, but it ensures that whoever does this will be like the beaver, always at work and never lazy.

1234 A bear's heart (s is) is thoroughly dried in smoke. A little of it is cut off and drunk in water to cure swelling of the neck.

1236 If the parents of a baby boy wishm to make him strong and able to withstand cold they place in his hands the foot of a merganser (kwakwaoz) and pat the foot as the baby hold it.

In the same way if the parents desire their child to become a good thief they place in his hands, and pat, the feet of a rat (sikh).

1236 When the umbilical cord (ts ma) of a baby boy is severed a portion of it remains attached to the mavel. When this portion falls the father takes it up into the mountains and buries it beneath some stones at a place where mountain goats are m to be found. In three or four days he returns to the spot, digs up the cord and brings it home; this ensures that the boy will grow up with no fear of the mountains and be a successful hunter of mountain goats. The cord is carefully presered by the baby's mother, beaause, should it be lost or thrown away when the boy is young, so he too would be careless and lose his possessions.

1236 The after-birth (si) is buried in secret in the woods, it must never be thrown on a fire.

1236 When a grizzly bear (nan) has been killed and skinned the bloody skin is often wrapped around a boy three or four years old if his parents wish to make him brave. A rope is tied to the skin, and boy and skin are thrown into rapids, hauled out by the rope, again thrown in, and so repeated four times. The first boy to whom this was done rescued his mother when she was a slave of the Tsimshian. My informant could give no explanation of why these rites were carried out four times, except that if not they did not succeed.

1238 Should a man kill a porcupine (sqalk) containing embryos he carefully saves one or more of the latter. If he wishes some woman, his wife or other, to have an easy delivery he lurks in hiding and throws the embryonic porcupine at her back, without her seeing the thrower. This causes the desired effect.

There are two medicines which a pregnant woman can take, one causing her to give birth to a male child and the other to a d female. My informant could not give me the details about either.

If a pregnant woman suddenly sees some animal, toad, snake, rat, etc, which startles her into giving a sudden jump, the animal penetrates her womb and will cause the child when born to be feeble ans ick unless the proper preventatives are employed. During his wife's period of pregnancy the husband must keep a small portion of the skin of every animal which he has killed, and when the child is crying immediately after birth he throws these particles of skin on a small fire built beneath the hanging basket containing the child. This burning prevents the weakness which would otherwise have resulted from the animal's entry into the womb. If the start x was caused by a toad, immediately after birth a toad is brought into the house and placed with some moq on the baby's body. Then it is carefully carried outside and put back on the ground, thus obviating the effects of the toad which startled the mother .

My informant knew of no medicines either to cause or prevent conception, but he thought that probably such existed.

If a woman has been long present but has failed to conceive her husband micturates on her head to cause the speedy delivery. My informant did this on one occasion when his wife's time was delayed and it had beneficial results.

Delivery never takes place inside a house, in summer the expectant mother goes off to some lonely spot in the forest, and in winter she goes beneath the house, which is always raised some distance above the ground. No man may be present at delivery, but the mother is assisted by xxxxxxxx one or more midwives (nuskatn m). They are siad to understand, "How to draw forth children." The midwife feels the position of

the child within the womb and manipulates it so that delivery is easy. There is no hereditary profession of midwife, any woman who has borne children, and has shown an interest xxxxxx in and appreciation of the methods used to help her can set herself up as a mid-wife. Her first case will probably be that of a friend, but as she xxx gains more experience and carries out her work satisfactorily her reputation will grown and she will have more calls. The mother who has been helped pays the mid-wife, the charges are not high, $2.50 would be considered a fair sum at the present time.

The birth of twins is due to a salmon having entered the womb, such a birth is considered very evil and unfortunate but the twins are x never killed. Both the mother (the mother of twins is nu nus lt) and father must leave the village and with the twins and any other children go away into the forest where they remain for at least a year, but my informant did not know the exact period. During this time they must eat no salmon. Not many years ago the parents of twins failed to observe this regulation, their legs became swollen and they soon died. Should one of the twins die (a dead twin is qola) the corpse is put in a box which is placed in a tree far from any village. Every year the river changes its course, eating into the banks to get at the tree in which the body has been placed, until at last it reaches its goal and carries away the tree, then the river ceases to alter its course.

A child born with teeth is a reincarnation of someone returned from the land of the dead, but who it is is not known.

Before the white man's time an unmarried woman who became pregnant almost always went secretly to the forest and delivered her child without assistance, and killed it. If such a child is allowed to live it is "like a dog" being without a father.

If a woman has borne several children and desires no more she wriggles her body with a circular movement on her haunches immwdiately after the delivery of the last child. This closes the womb so that no more children can be conceived.

1244 Some families are very careful not to allow their stories and privileges to pass to foreigners, and accordingly do not allow their daughters to marry stalt m s from abroad. This has been the case with the Schooner family, but if he had desired to do so there was nor reason why he should not have allowed his daughter to marry outside the tribe. Should a foreign stalt m wish to marry Schooner's daughter he would consult Schoon-r, and if the latter agreed the father of the prospective bride-groom would give presents to the father of the bride, in the presence of witnesses. The amount of the presents is immaterial, and they may be given long before marriageable age, but the act of giving and accepting binds the contract: this preliminary gift is kmxmxxx "to put the father of the future bride in a good frame of mind." The presents may be given at intervals, spread over a considerable time, but always witnesses must be present. Amon, stalt m s there is sometimes intercourse between an engaged couple before the actual marriage, but as this follows shortly no harm is done.

When the time comes for the actual marriage (qsa x) the bridegroom and his father, with many stalt m witnesses, visits the home of the bride's father. The bride's father gives with his daughter presents, the amount of which does not matter, "to make good her life in her new home." The bride-groom and his parents likewise make presents of food to the bride's family, and here again the amount does not matter. Then the bride sets off to her new mxx home, taking with her a number of her father's names.

After a number of years, during which time the woman may or may not have borne children, her husband gives a m. Her father, and his family, receives intimation of this, and collects goods from his family whichxhe takes with him to the house where his daughter's husband is giving his m. The goods are sent inside and counted, then the alk announces, "Father-in-law is outside, he has come to buy his daughter." Then the father-in-law is invited to come in. Unless these goods should be given by the wife's father her husband, and his family, would feel deeply insulted, and the children would not have their proper status. After the entrance of the father-in-law the husband orates one of the stories which his wife has brought to him from her father, and the

presents which he distributes at this m confirms and validates the bestowal of the name. The transferance of mx names by marriage is spoken of as a naxh m h s kwatzta or a naxh m h s s sack as the case may be. Any whistles or other ceremonial objects which the wife brings to her husband become his own property to be passed to his heirs as he thinks fit.

If the woman has brought a sack regalia or names to her husband they become his property, but he cannot use them for the benefit of his own son, instead they help the son of a brother. Similarly if the wife wishes to give one of her father's names, to which he has given her the right, to her son she must validate the bestowal by the distribution of goods which she has stored up in her father's house, not all of which she took to her husband at marriage. Should the woman bear children the names which she took to her husbandat marriage remian in his family unless her father desires to bring them back. In this case he arranges that, forinstance, a daughter of his daughter be married fictitiously to one of his own family, usually the son of a son. This is prely a ceremonial affair, without thought of sexual intercourse, in fact often taking place before the age of puberty, but it ensures the restoration of the name to the family of its mx original possessor.

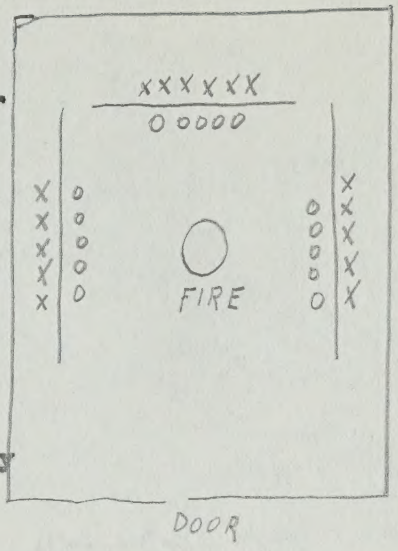
~~1242~~ 1247 If a spark from the fire jumps out and lights on aman's hand it means, "The fire wants to give you (the person on whom the spark has lit) food."

If a man sneezes several times in a row it means, "Someone is calling your name,"

If a man stumbles without due cause it means, "Someone has food ready for you."

1247 Judas has willed his stories and privileges to Peter Nelson, who, being a son of Judas's brother, is regarded as a son.

1248 A ceremonial gathering at which food or other presents are distributed is known as a m. If only the Bella Coolas are present it is called a tutusaps ult, and the stalt m s do not take any special position in the house. If outside guests are present it is called a qo k, and the stalt m s take up certain positions, these are shown on the accompanying sketch where the stalt m s are marked X. They sit immediately behind the river canoes, which are shown by three straight lines, and in front of these stand the alk s, shown by O. The other people present occupy the rest of the house. Food for the stalt m s is received by the alk s who pour it out into the canoes, acting as servants. At such a gathering only the stalt m s alone are allowed to talk.



Atzqtut are persons who have achieved part way to the rank of stalt m , they are not allowed to sit down among the true stalt m s.

Y tsalt are the wives of stalt m s, who are likewise the daughters of stalt m s. Occasionally a woman is made a stalt m , in such a case she takes her position among the other stalt m s.

1250 When the giver of a m sends out his messengers he always sends one stalt m in each canoe despatched to invite foreign guests, with the stalt m messenger goes an alk . The stalt m carries with him some s saok whistles, which were comparatively recently introduced to Bella Coola, and when he arrives off the village of those whom he is to invite he sounds the whistles, and then the alk gives the invitation. The whistles are the voice of siut. When the messengers are returning the stalt m goes ahead and passes through the house where the ceremony is to take place to the qlusta, where the other stalt m s who are qualified s saoks likewise gahher. They discuss and

make arrangements for the coming ceremony, and nobody would dare enter the room from which the whistling of siut is heard at intervals to add mystery to the proceedings. The despatch of the messengers with the invitation is known as h lh l.

The principal feast is the one in which the canoes are used. These are filled with the berries of the Red Elderberry (qipt), mixed with st ls ( ) and crab-apples (p), the mixture being called xxk a k. Spoons are first given to the stalt m s with which they dip up the berries, then to the other guests, and then first the stalt m s, and then the others, receive small boxes containing olachen grease. The recipients take away these boxes when the feast is over and return them later. When the meal has been eaten the canoes are taken away. The numusi m strike up their songs, and all the s saok join in. Then the people disperse being invited to return that night.

That night when the people re-assemble the youth, or youths, the number does not matter, who are to receive names are concealed in the room at the rear of the house. When the people have all gathered and taken their places the guests from abroad give presents to the x man who is giving the m in order to make his name illustrious. (klankusnam) Then comes the main distribution of presents, that of the goods which the donor has collected for the purpose. The stalt m s receive the larger share, the poor people less. There is great rejoicing at this time because the donor is doing the right thing to make his name "stand up" or "be bright and shining". There are many witnesses who take stock of the goods which are given away, and these are returned later on by the recipients to the original donor. My informant stated most emphatically that there is no fixed rate of interest, a man who is wealthy and wishes his name to become famous returns what he has received with heavy interest, but if he does not do so it is his own affair, and their is a strict regulation forbidding comment on the amount returned, as to whether or not the amount is satisfactory. If a man, xxxxx the son of a stalt m , should never give a m to return what he has been receiving his name goes down and he is no more considered, this is what has happened to Mountain Jim, the son of a